SIXTEENTH ANNUAL REPORT

OF THE

Society for the Diffusion of Christian & General Knowledge among the Chinese.

For the year Ending September 30th, 1903.

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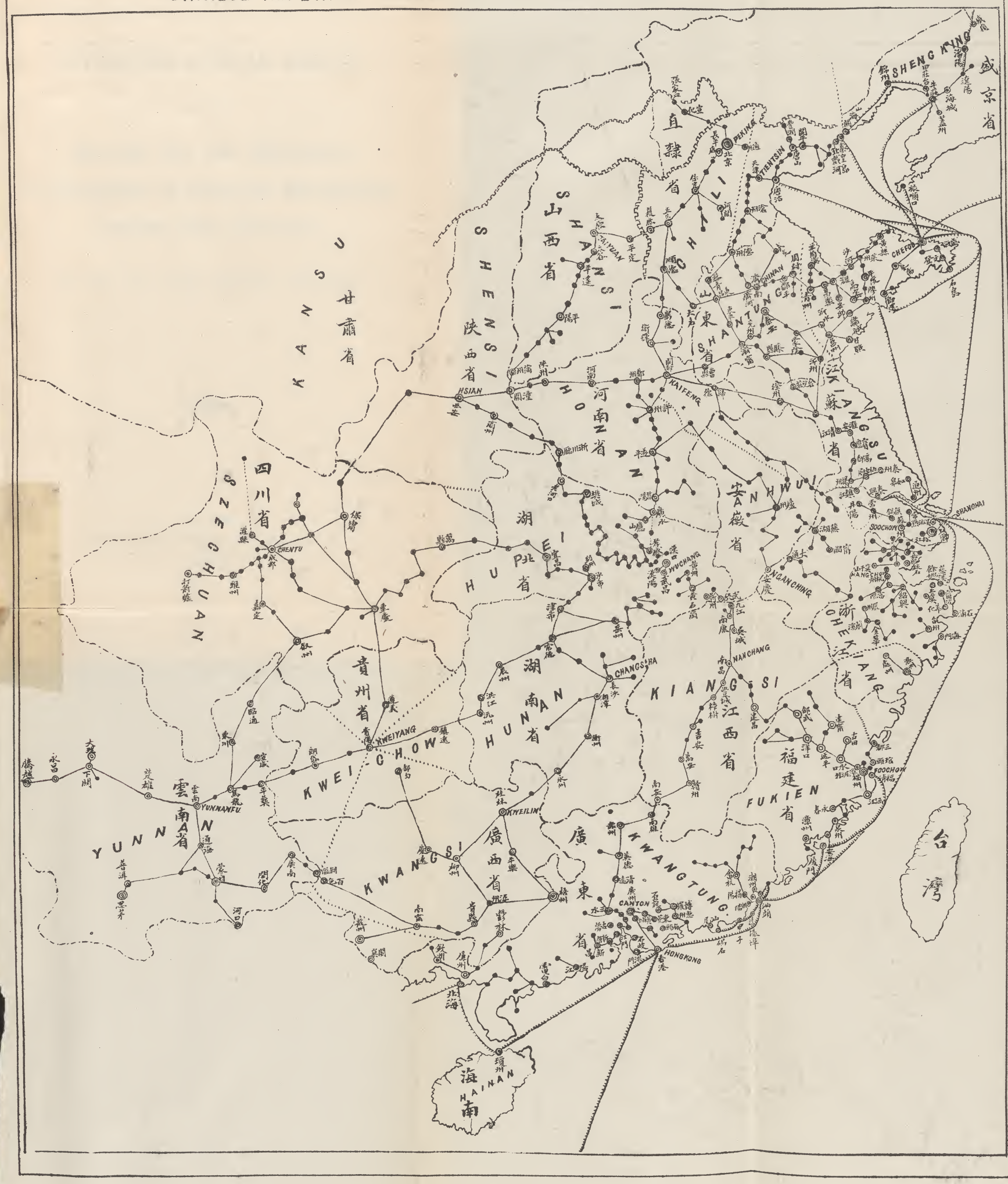
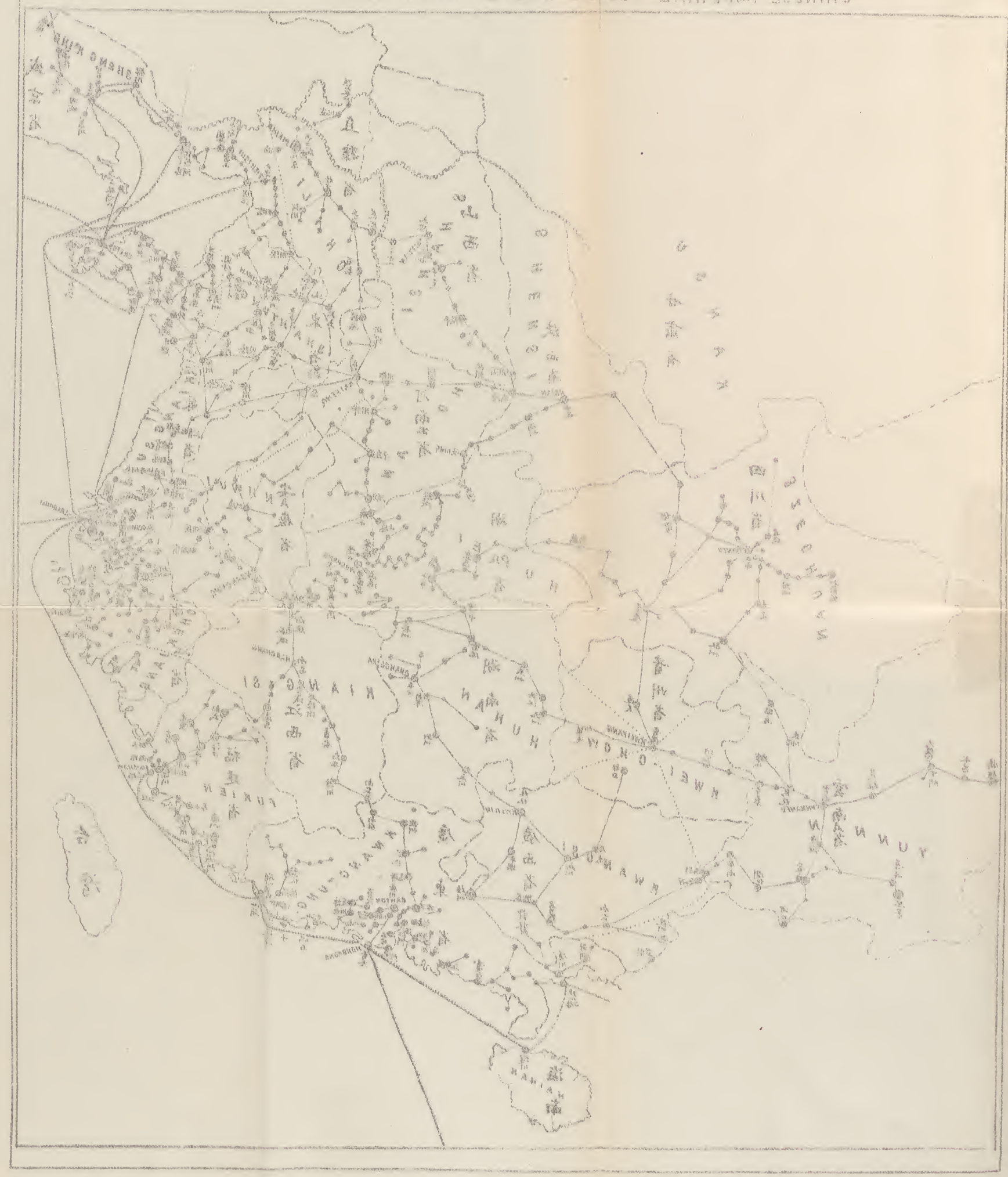
CHINESE IMPERIAL POSTAL ROUTE - MAP : 1905.



CHINESE IMPERIAL POSTAL ROUTE - MAP : 1906.



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CONSTITUTION

OF THE

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. Dr. A. Williamson, organized in 1884 the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the *Society for the Diffusion of Christian and General Knowledge among the Chinese.* In 1892 the Chinese Book and Tract Society of Glasgow was succeeded at home by the *Christian Literature Society* for China which is now among the main supporters of the Society for the Diffusion of Christian and General Knowledge among the Chinese.]

ARTICLE I.—The Society shall be named in English the "SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE;" and in the Chinese language 廣學會

ARTICLE II.—*Object.*—The object of the Society shall be,—the publication and circulation of literature based on Christian principles throughout China, her Colonies, Dependencies, and wherever Chinese are found,—especially periodical literature adapted for all classes,—as the resources of the Society may permit.

ARTICLE III.—*Membership.*—Any person may become a member on being proposed, seconded, and elected by a majority at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE IV.—*Board of Directors.*—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with power to fill up vacancies which may occur during the year.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society) in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expenses connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place at the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present or duly represented at Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.

TING CHING-TO

VICEROY OF YUNAN AND KWEICHOW 1903

Society for the Diffusion of Christian and General Knowledge among the Chinese.

REPORT FOR 1903.

Glory of warrior, glory of orator, glory of song,
Paid by a voice flying by to be lost on an endless sea,
Glory of virtue, to fight, to struggle, to right the wrong—
Nay, but she aimed not at glory, no lover of glory she:
Give her the glory of going on, and still to be.

TENNYSON.

I.—GREAT CHANGES GOING ON IN CHINA.

The death this year of Prime Minister Yung-lu, who was credited with a large share of the Boxer troubles, made friends of China hope for improvement. But the death of Liu Kùn-yi, the great Viceroy of Nanking, who was never carried to any extremes, and who with Viceroy Chang Chih-tung preserved the peace of central and southern China, again cast a gloom on the prospects of China. Chang Chih-tung has now been in Peking for many months advising the government in its new difficulties. The Siberian railway is completed by which a Chinese can go from Peking to London in 18 days, and Manchuria is practically under a Russian Viceroy. The Germans are working hard at their railways and mines in Shantung, the Belgians in a year or two more will join Peking to Wuchang, and the American

railway concession from Wuchang to Canton, which will divide China into two halves—east and west of the main trunk—is being hurried on. The British and the French are not idle in opening railways in these halves. New treaties are being negotiated with foreign countries. In the great examinations of China far-reaching questions are put in every province on western civilization. Christian Scriptures are bought at an unprecedented rate. The Audience question which occupied the attention of the whole foreign diplomatic body for 30 years, now occasions so little difficulty that informal tea parties given by the Empress Dowager have become quite commonplace. All this displays a collective political, railway, mining, commercial, educational and religious activity which would have amazed even Europe and America 40 years ago. China seems waking at last.

2.—Princes going Abroad.

Formerly when Chinese ministers went abroad and sent back valuable reports, the Manchu Princes in Peking, in whose hands the real authority lay, ignorantly pigeonholed them even if they did not take the writers to task for being too pro-foreign. Two years ago we witnessed the Emperor's brother Prince Chun going to Germany to make an apology. We also witnessed Prince Chen, the son of the present Prime Minister, Prince Ching, going to the coronation of the English King Edward VII. These were the first instances of the Princes of China going abroad.

This spring Prince Chen went abroad again to Japan to see the exhibition at Osaka and the various institutions of that country, which he studied more or less at leisure. A Mongol Prince from Peking also went there taking with him some younger members of another princely family, while another young member visited the open ports of China, Hongkong, and Hanoi, and stayed some months in Singapore where he studied English for some time.

Now great preparations are being made to have a good Chinese display at the St. Louis Exhibition to be held in America next year. Another Prince is to go there. This going abroad of the young Princes will be one of the most important factors in opening up China in the future. They will thus come in contact with genuine Christian Rulers who own loyalty to the King of Kings, the highest of all honours.

3.—Chinese Gentry going Abroad.

So long as the bulk of high mandarin families were ignorant of the world at large, the outlook for China was very dark. Li Hung-chang began to get light by employing a foreigner to teach English to his family. Others gradually took courage and did the same, till many in every province during the last seven years have been learning English at their homes, largely from missionaries. The sons of several of these high families, among them the son of Tuan Fang, the Acting Viceroy of Hupeh and Hunan, and grandson of the Emperor's tutor Sun Kia Nai, went to the United States with the new Chinese Minister for the purpose of travel and study. This will greatly facilitate international intercourse in the future.

4.—Wonderful Questions at the late Examination for the Chu Jên (M.A.) Degree.

Though the new education in China is not being carried on exactly on Western lines by *teaching* universities but mainly by that of *examining* bodies, the following questions at the simultaneous examinations this autumn show that the whole Empire, formerly so impervious to all modern and foreign ideas, is now in a great ferment with them. Witness samples from the following provinces:—

Honan— What improvements are to be derived from the study of foreign agriculture, commerce, and postal systems?

KIANGSU AND ANHUEI (NANKING)—What are the chief ideas underlying Austrian and German prosperity? How do foreigners regulate the Press, Post Office, Commerce, Railways, Banks, Bank-notes, Commercial schools, Taxation—and how do they get faithful men? Where is the Caucasus and how does Russia rule it?

KIANGSI— How many sciences theoretical and practical are there? In what order should they be studied? Explain Free Trade and Protection. What are the military services of the world? What is the bearing of the Congress of Vienna, the Treaty of Berlin and the Munroe Doctrine on the Far East? Wherein lies the naval supremacy of Great Britain? What is the bearing of the Siberian Railway and Nicaragua Canal on China?

SHANTUNG—What is Herbert Spencer's philosophy of Sociology? Define the relations of land, labour and capital.—How best to develop the resources of China by mines and railway? How best to modify our Civil and Criminal Laws to regain authority over those now under extra-territoriality privileges? How best to guard land and sea frontiers from the advance of Foreign Powers?

FUKIEN— Which Western nations have paid most attention to education and what is the result? State the leading features of the military systems of Great Britain, Germany, Russia and France. Which are the best colonisers? How should tea and silk be properly cultivated? What is the government, industries and education of Switzerland which, though small, is independent of surrounding great powers?

WU TING-PING

ACTING GOVERNOR OF SHANSI 1903

KWANGTUNG (CANTON)—What should be our best coinage—gold, silver and copper like other Western countries, or what? How could the workhouse system be started throughout China? How to fortify Kwantung province? How to get funds and professors for the new education? How to promote Chinese international commerce, new industries and savings-banks, versus the gambling houses of China?

HUNAN— What is the policy of Japan—only following other nations or what? How to choose competent diplomatic men? Why does China feel its small national debt so heavy, while England and France with far greater debts do not feel it?

HUPEH— State the educational systems of Sparta and Athens. What are the naval strategic points of Great Britain and which should be those of China? Which nation has the best system of stamp duty? State briefly the geological ages of the earth, and the bronze and iron ages. Trace the origin of Egyptian, Babylonian and Chinese writings.

It is encouraging to the missionary to find that in one province, Anhui, they ask how foreign nations get faithful men, and it is encouraging to the Diffusion Society to find that some of these questions are taken from our Publications, proving that the seed is not sown in vain.

Nor is this all. It is a matter of **no small encouragement** to the supporters of our Society to find that out of the ten conditions of progress recommended to China in one of our Examination Pamphlets *Hope for the People* exactly ten years ago—nine of them are now being carried out.

5.—Great Change in Educators: Immense Growth of Japanese Influence.

No report of a society undertaking a national education by the "Diffusion of Knowledge General and Christian" would be complete which did not take cognisance of other educational forces and the general trend of their influence. We cannot ignore the fact that educational development makes for political change on bases which will vary according to the quality of the knowledge imparted and to the spirit in which it is given. Even suggestions as to the political consequences which may or may not be expected to ensue from a system such as ours is, essentially Christian, or from another in which Christianity is repudiated, may not therefore be considered out of place.

Formerly the professors in the few colleges for the teaching of Western subjects were all Europeans or Americans. Now that the civil and military colleges, agricultural and normal schools are established in all the provinces, as reported by us last year, we find that with the few exceptions of colleges opened by Yuen Shih-kai, Viceroy of Chihli, Chou Fu the Governor of Shantung and one or two others, by far the great majority of professors in these institutions as well as military and police inspectors are Japanese.

And even in religious matters we find that Japanese are endeavouring to assert an influence by banding together a large number of votaries who are professedly Buddhistic as regards religion and pro-Japanese as regards politics.

The **immense and growing influence of Japanese** on Chinese education during late years is a great fact patent to every one who has given any attention to the subject.

It is difficult to imagine that so widespread a pro-Japanese propaganda as exists in China depends solely on the personal

enthusiasm of individual agents, and one must assume from its extent and progress that it is an organization commanding very powerful sympathy on the Japanese side, while the recognition it has secured in China would seem to indicate that it has commended itself to many influential Chinese in high places.

One naturally asks why China in her desire for knowledge should turn to Japan, knowing as she must that everything to be learned there can only be had at second hand, that the fountain head of modern knowledge and civilization is in the West and that its stream naturally flows from thence as its source. Why do not the Chinese go to the fountain head? The reason has been suggested by us in previous reports. The presentation of a purely secular educational system has charms for those Chinese who make little of all religion and really respect none; the affiliation of two peoples which are or have been under Buddhistic influences promises to become easy of accomplishment on the basis of a common religious system, tolerable because old-established; and the desire of weakness to be friendly with strength, already proved; all these are so many factors in favour of a Sino-Japanese friendliness being brought about. What such a close coming together of the two leading independent Oriental nations may lead to, politically, is beyond human power to divine, and to speculate upon it is perhaps outside this Society's province. So long as national union has as its motive love, good will, and desire to be delivered from oppression, such a combination might not be considered an element of danger. But if it means the building up of a Power capable of antagonising Christendom, and displacing a civilization founded and consummated on the Teachings of Christ, can any greater danger to the world, God's people, be imagined by Christian men? That such a consummation could ever be realised our reliance in the Divine Power leads us to pronounce impossible, but in the meantime the efforts to produce that impossible result are capable of producing incalculable harm.

There is no need to antagonise or disparage secular education, as such; and so long as it confines itself to its own proper sphere. But Christianity must work and teach and show that education without Christian principle is insufficient, ineffectual and incapable of producing the best results.

But purely material knowledge may prepare the way for that higher and fuller education which can only be attained by the inclusion of the moral and spiritual truths of Christianity.

Secularisation of education in China should therefore stimulate rather than discourage the Diffusion of General Knowledge on a Christian basis. Workers, helpers and supporters, friends in China and out of it, should realise that the more the work of the non-Christian schoolmaster is extended the more the Christian teacher needs to be in evidence. Japan has realised that Christianity should be free and she has not discouraged it as a teacher: she has only dreaded it and faced it as a political force. Therefore the prospect of a possible Asiatic combination under Japanese direction need not necessarily be a cause for despondency, as far as the work of our Society is concerned. The principle of opportunism, which is now such a controlling force in National policy, is quite sufficient to account, at the moment, for a rapprochement of the two countries, growing out of mutual irritation against European encroachments, not sentimental but real, which each feels bound to resist.

6.—Hunan Officials.

The high officials in Hunan have changed altogether their attitude since the murder of the two British Missionaries in 1901, with the result that what was the most anti-foreign province in the Empire 10 years ago, which boasted that they had no foreigner within its borders, and threatened that if any entered he would be cut in pieces and eaten by the enraged people, has now over 50 missionaries, Protestant and Roman Catholic, living

Rev. William Ashmore, D. D.

in perfect peace, and foreign schools and colleges are being opened by the Governor in the capital and by missionaries in various prefectures!

7.—A Remarkable Charge of a Literary Chancellor.

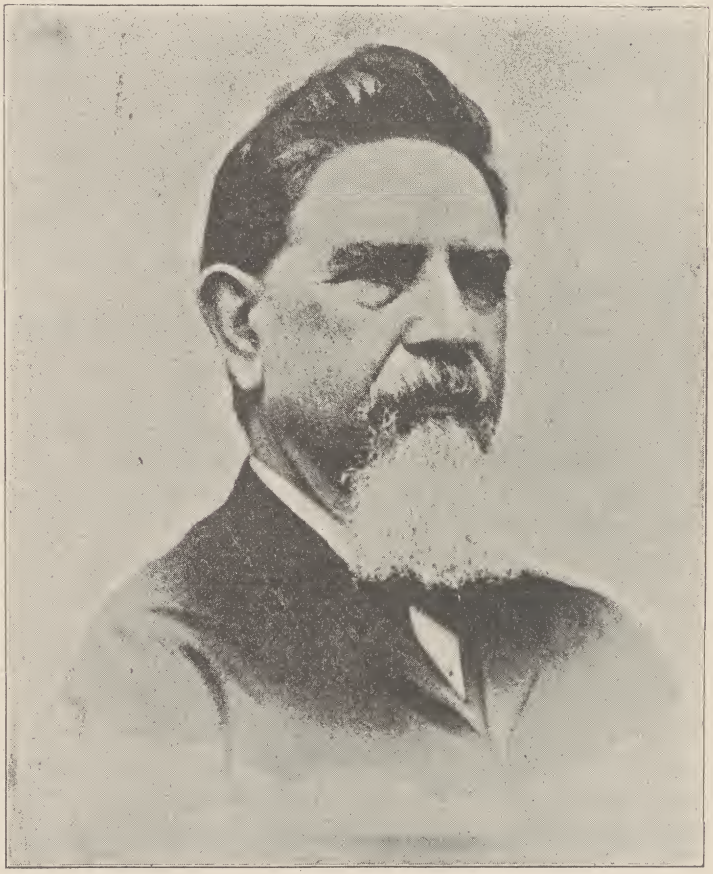
At the end of his three years' service over the *whole province of Shensi*, the literary Chancellor urged the students (1) to give up opium, (2) to **study the Christian sacred books** as well as their own, **and the Publications of the Society for the Diffusion of Christian and General Knowledge** so as to get some knowledge of universal civilization, (3) to distinguish clearly between the Catholic and Protestant religions, as their bearing on civilization was very different.

8.—Missionary Advance.

Of the 16,000 Protestant missionaries in the world, 2,700, or one-sixth, are in China. Among the advances made by the Missionary Societies there may be mentioned (1) the **union of the American Presbyterian and English Baptists** in college education in Shantung by which their efficiency will be multiplied, (2) the activity of the American Y. M. C. A. who are **aiming to reach the leading classes** in the leading cities of China through a few gifted and well-qualified men adopting modern methods, (3) the formation of the Yale University Mission, which intends to devote itself mainly to **high class education** beginning in the province of Hunan, (4) the increase of Anglo-Chinese schools and (5) the **increase of high schools and colleges** more or less self-supporting **superseding the mere charity elementary Mission Schools** which alone were possible 20 years ago. (6) The Chinese gentry in Shanghai have **subscribed Tls. 30,000** towards the International

Institute. Similarly sums of money have been contributed in Swatow, Amoy, and elsewhere where missionaries teach. Proud Chinese students who would never condescend to come near the missionary formerly are now thronging round him everywhere and **asking him to teach them everything**—from mathematics to evolution, from geography to universal history, from English to international law, from political economy to civilization, from science to religion, and there are large additions made to churches notwithstanding the terrible persecution of the past.

What is the destiny of man? What object has the Great Source of Life in placing him on this planet for a time? How can I best serve the great God and fit myself for other states of existence? These are questions which men of all nations have asked from the beginning of time. Formerly the Chinese sought answer in the Buddhist and Taoist temples which are as numerous as churches in Christendom. Now they flock to the Christian churches for answer. A place like Wenchow city, 20 years ago, was violently opposed to Christian teaching and the opening of a church was the signal for a riot. Now they have two Christian churches, one holding a thousand people, and there is not enough room for the Christians at the monthly meetings; and at the opening of a Christian college there lately, **all the officials of the city, numbering about thirty,** attended the ceremony and listened to the missionary address with as much respect as you find in Christian lands. This is only a specimen of what is going on more or less in every province where there are efficient workers, from Manchuria to Canton. Thus we see spiritual truths as well as material ones are fast penetrating into the Chinese hearts notwithstanding the terrible massacre by the Boxers. This great progress will greatly gladden the hearts of such missionary veterans as Dr. Griffith John and Dr. William Ashmore who have worked on from the small beginnings 50 years ago till now.



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9.—The Chinese Post Office, an unobserved great boon.

Almost unobserved, there is newly developed a great extension of an old institution under Sir Robert Hart which is capable of rendering incalculable service to China by facilitating the means of diffusing knowledge. Formerly it was exceedingly difficult and almost impossible for the masses to get newspapers, magazines or books for want of proper postal arrangements. For the last few years the Western postal system under Sir Robert Hart has been spreading rapidly and is becoming, along with railways, and steamers, one of the most powerful factors in the reform of China. We hope to secure a map to **show how widespread** the system has already become.

10.—The Success of the Anti-footbinding society.

Mrs Archibald Little and her heroic friends who are endeavouring to deliver **100 million women** from the cruel bondage of footbinding are cheered by the Viceroy of Szchuen and the Governor of Hunan issuing proclamations against the custom which is such a disgrace to China. As we go to press the Viceroy of Chihli has also issued one. When so many of the highest rulers are strongly advocating reform in this line, the reform will increase in momentum from year to year till at last all will be ashamed that a country so enlightened as China should in this respect be behind every nation on earth. Associations of Chinese women in America are also being formed for the abolition of degrading customs and the uplifting of the women of China from their low estate. This is a remarkable "sign of the times."

11.—Formation of New Parties.

As China has hitherto ignored the importance of modern Education she is lamentably ignorant of universal knowledge and is therefore at the mercy of her powerful rivals; still there has begun a wonderful ferment produced by the repeated Edicts

issued by the Throne for the establishment of Western colleges throughout the Empire, and for the encouragement of study abroad. The gentry subscribed money, the students inquired what subjects to study, what books to read and what professors to get, different parties of 50 students each were sent from some of the Provinces to study in Japan for three years or more, so that there are over a thousand Chinese students in Japan now. The **Reactionaries** pleaded for continuation of the old system of education, the sacred heritage of the forefathers, as the condition of entrance into the goverment service. The **Radicals** pleaded that unless the old system were abolished altogether and only those who had the new learning engaged for government service, there would not be any proper study of the new subjects. The **Moderates,** a third party, advocated that Western learning should be given to those who had already got the first or second native degree and thus both the Eastern and Western learning would be preserved. While these genuine discussions were going on there arose a fourth party or **Rebels** which has agents among the Chinese students in Japan, in Hongkong, and in the foreign settlements in Shanghai to encourage rebellion and to reprint and circulate violent attacks on the Manchu government throughout the Empire through the medium of the press.

12.—License of the Press.

When this license of the press was made known to the Court, the Grand Council was ordered to instruct the Nanking Viceroy to see that measures were taken by the Shanghai Taotai to have the publishers of one of the news-papers issued in Shanghai, called the Soo Pao, arrested and punished; an order which was taken to mean that they were to be immediately executed; the proof of treason against them being held sufficient from a Chinese point of view. But the Municipal authorities, although admitting that sufficient punishment should be inflicted to prevent the settlement being made the habitat of

dangerous malcontents, resisted their surrender for punishment without proper trial and condemnation at the Mixed Court. This action is generally upheld by the community, for though it is generally realised that a well-conducted and temperate newspaper is a great educating medium, as a means by which abuses may be exposed and malpractices punished, yet such liberty must not be misapplied to the dissemination of treasonable opinions and virulent personal attacks upon the "Powers that be."

Failure to secure the punishment of these 'Soo Pao' prisoners with the desired promptitude, led the Government in Peking to inflict the death penalty in a most arbitrary way and by a most brutal process on a newspaper reporter in the capital, named Shên Ko-hsien, then in prison on a charge vaguely made and not clearly established, the result of which was to confirm the belief that until China has entirely revised her present system of administering law and punishment, no change can possibly be entertained with regard to the status of Foreigners resident within her dominions, and that their extra-territorial rights must remain inviolate.

13.—Remarkable Development of the Press.

Before 1895, the only newspapers in China were those published in English, one in German, and a few in Chinese published by the missionaries to give some idea of Christian civilisation generally.

During the Reform movement of 1896-8 there arose a very large crop of newspapers in China, about 60 altogether. Their policy was directed on one general line, viz:—dissatisfaction with old methods and hopefulness of reform. Since then there has appeared a paper in French, another in German and now there is one in Russian—not all of these presenting the same view of Western civilisation, but as is natural, presenting the National aspect of things in the most favourable light. However, as these opinions are expressed in a foreign tongue, they affect Chinese public opinion but little.

The Japanese have outstripped all others in utilizing the Press to direct public opinion, for they have newspapers in Pekin, Tientsin, Shanghai and elsewhere, **all in the Chinese language,** not only giving their own views of Japan, but also of Western civilisation, which can hardly be expected to quite coincide with ours. Besides this, the Chinese Reformers have split up into parties (see par. 11), and one of these, an extreme section consisting for the most part of men educated in Japan, or in some Anglo-Chinese School in China, or whose knowledge has been acquired from translations of Western books, singles out revolutionary periods of history for study and has its views published widely, declaring that Bismarck routed Christianity politically, and Darwin scientifically, and that Anglo Saxon civilisation is only 50 years old, etc. The avowed object of one powerful and fast growing section of the Press is to develop **the new factor in world-politics** commenced a few years ago. It is not the development of a merely Sino-Japanese but an **Asiatic League** for the purpose of delivering themselves from what they consider the white peril from Europe and America. This is a movement whose importance it is difficult to overestimate. All the friends of China and of the West should exert themselves so that this league shall be for the good of all and the injury of none. This shows the need of more fully presenting true Christianity—the kingdom of God, which unites all the good against all the bad, and utilises the best knowledge in all departments of life for the good of all men.

14.—The urgent need of Text-books.

For many years our chief aim was to circulate literature which pointed out the **importance and value** of Christian civilisation. Now that that is practically accomplished—as the Chinese are everywhere seeking light—our **next duty** is to provide text-books and standard works on all the leading forces of Christian civilisation.

15.—Encyclopedia Britannica.

Whilst our Society is preparing some general literature to keep the general public abreast of some important movements, we were asked to furnish an estimate for the translation of the Encyclopedia Britannica. But while some think that if sufficient inducement were given to the best men in China (Chinese and Foreign) it might be done, most of us think that those competent to do this gigantic high class work are yet too few to do it well in a short time as proposed. An interesting feature of the year was the sale of 35 complete sets and four supplements of the Encyclopedia Britannica to Chinese purchasers at our book depot. There were hundreds of applicants for it in the Chinese language !

16.—New Books Published During The Year.

In 1902 our New Publications amounted to 8,549,500 pages.
In 1903 our New Publications amounted to **11,434,600** „

		No. of Copies.	No. of Pages.
The Review of the Times, edited by Dr. Young J. Allen, L.L.D. ...	萬國公報	54,400	3,264,000
The Chinese Christian Review, edited by Rev. W. A. Cornaby	中西教會報	13,400	402,000
The Kingdom of God, by Rev. D. MacGillivray	天國釋義	2,000	208,000
How we got Our Bible, by Rev. W. G. Walshe	聖經溯源	2,000	148,000
The Czars of Russia, by Dr. Y. J. Allen	俄國歷皇紀略	2,000	212,000
Life of Victoria the Good, by Rev. W. G. Walshe	英皇肥拉喇阿盛德記	2,000	188,000
Life of Constantine the Great, by Rev. W. A. Cornaby	康偲但帶小傳	2,000	100,000
The Divine Origin of Christianity, Wenli, by Rev. D. MacGillivray, M.A., B.D.	眞道結果實證文理	2,000	320,000
The Divine Origin of Christianity, Mandarin, by Rev. D. MacGillivray, M.A., B.D.	眞道結果實證官話	2,000	348,000
Documents on Religious Toleration, by Dr. Timothy Richard	政教善章合選	1,000	54,000

		No. of Copies.	No. of Pages.
Essentials of a National Religion, by Rev. W. A. Cornaby	缺一不可	2,000	168,000
A Renewed Earth, by Rev. W. A. Cornaby	新世考	2,000	92,000
Ancestral Worship, by Rev. A. G. Jones	祀先探源	2,000	16,000
Native Religions and Christianity, by Rev. A. G. Jones...	道原晰義	2,000	40,000
Permanent Peace and Prosperity of China, by Dr. Timothy Richard .	興華萬年策	40,000	640,000
Outline of Timothy Richard's Work for China, by his Chinese Secretary	醒華生傳	1,000	1,6000
Great China's Greatest Need, a letter to the scholars of China, by the Ven. Archdeacon Moule, B.D. ...	慕會吏總奉士大夫書	10,000	260,000
Outline for a National Department of Agriculture, by W. P. Bentley, M. A.	國家專設農部議	2,100	46,200
International Law, W. E. Hall's, by Dr. W. A. P. Macklin...	公法新編	2,200	554,400
Life of John Knox, by Wm. R. Hunt.	瑙革司保教紀略	2,000	24,000
Story of the Eclipses, by Rev. D. MacGillivray, M.A., B.D.	日月蝕節要	2,000	64,000
Human Anatomy, by Dr. Liu Ming Tsz	中西骨格辨正	2,000	568,000
The Book of Sir, Galahad, by Rev. W. G. Walshe, B. A.	聖勇嘎拉哈奇遇傳	2,000	108,000
Till the Doctor Comes, by G. H. Hope, M.D., M.R.C.S.E.	俟醫淺說	2,000	152,000
Fifty years of Science, by Rev. D. MacGillivray	實學衍義補	2,000	148,000
The Church of the Catacombs, Mandarin by Rev. D. MacGillivray .	古聖徒殉難記	2,000	612,000
Spirit of Christ, (Andrew Murray's) Mandarin, by Rev. D. MacGillivray	基督之聖神官話	2,000	444,000
The World's Hundred Greatest Men, Book 3, by Dr. T. Richard ...	地球一百名人傳	2,000	160,000
Parables from Nature, Mandarin, by Mrs. MacGillivray	和聲鳴盛官話	2,000	176,000
How to revive the Prosperity of China	重興中國法言	10,000	160.000
Civilization. (Popula edition). ...	自西徂東	5,000	1,000,000
Tribulations of the Church in China, Mandarin, by Rev. D. MacGillivray	庚子教會殉難紀略官話	2,000	720,000
Fan. Map of World ... } T. Richard	地理扇	5,000	5,000
Fan. Planetary system } T. Richard	天文扇	5,000	5,000
則維思孝...		1,000	12,000
	Total...	194,100	11,434,600

17.—Republications.

In 1902 our reprints amounted to ... ... 5,362,156 pages.
In 1903 our reprints amounted to ... ... **14,919,280** „
In 1902 grand total of new books and reprints ... ... 13,911,656 „
In 1903 **grand total** of new books and reprints ... ... **25,353,880** „

This means that some 70 printers and bookbinders, some 20 Chinese writers and some 15 distributors, **altogether over 100 Chinese,** are permanently on our staff of workers.

The books reprinted in 1903 were the following :—

		No. of Copies.	No. of Pages.
Mackenzie's History of Christian Civilization in the 19th Century, by Dr. T. Richard	泰西新史攬要	3,000	2,580,000
Mackenzie's 19th Century. Small edition	石印泰西新史	3,000	2,796,000
The Protestant Memorial to the Chinese Government	永息教案	1,000	20,000
The Religions of the World, by Dr. Timothy Richard	五洲教務	2,000	96,000
The Influence of Christianity, by Dr. Williamson	聖教功效	1,000	108,000
The Earth as a Planet, by Dr. T. Richard...	八星之一	2,000	60,000
Aids to understand the Bible, by Dr. Williamson	二約釋義	1,000	446,000
Civilization, large edition, by Rev. E. Faber. Dr. Theol	大自西徂東	2,000	1,520,000
Life of Our Lord in Verse, by Dr. Williamson	耶穌紀要	1,000	154,000
Beresford's Break up of China, by Dr. Allen	保華全書	2,000	996,000
Li Hung-chang's Travels, by Dr. Allen	李中堂歐美記	2,000	352,000
Max Louis Rossvally, M.D., a Jewish convert, by Dr. Allen	洛士伐理	2,000	48,000
Satthianadhan, a convert from Brahminism by Dr. Allen	瑟的那但	2,000	48,000
How the English became Christians, by Dr. Y. J. Allen	英國得基督教	2,000	28,000
Family Prayers for Chinese Christians, by Dr. Y. J. Allen	家用禱告	2,000	160,000
Patriotism, True and False, by Dr. Y. J. Allen	辨忠篇	2,000	48,000
Illustrations of Christian Truth, by Dr. Y. J. Allen	安仁車	2,000	360,000

		No. of Copies.	No. of Pages.
The Importance of International Intercourse, by Dr. Y. J. Allen	中西互論	2,000	24,000
On Electricity, by Rev. H. D. Porter, M.D., D.D.	電學總覽	2,000	96,000
Fairy Land of Science, by Rev. E. Morgan	格致舉隅	2,000	132,000
Clodd's Childhood of the World, by Dr. T. Richard	古史探源	1,000	252,000
Madagascar Persecutions, by Mr. Foster	爲道受難記	2,000	28,000
The Life of Christ, by Rev. F. L. H. Pott., D.D.	基督本記	2,000	252,000
Outlines of Political Economy, by Dr. Macklin	富民策	1,000	112,000
Essays for the Times. Popular edition.	石印時事新論	4,000	1,216,000
A Scheme to make a Nation Prosper, by Dr. Y. J. Allen	廣學興國策	5,000	40,000
Shantung Poverty, by Rev. A. G. Jones	山東貧窶考	1,000	14,000
A Chinese Spelling Book, by Mrs. A. Foster	雙字合編	2,000	24,000
Map of the Religions of the World...	大教統屬圖	1,000	1,000
How the People of Ancient Europe became Christians, by Dr. Y. J. Allen	古歐洲人信道	2,000	168,000
Baba Padmanji, by D. Y. J. Allen ...	柏得門奇	2,000	320,000
Autobiography of Mr. Sun, a Shanghai Pastor	洗覺齋	2,000	180,000
The World's Hundred Famous Men, by Dr. T. Richard	百名人傳卷三	2,000	252,000
Spirit of Christ, Wenli, by Rev. D. MacGillivray	基督之聖神文理	2,000	360,000
Mohammedanism and Christianity, by Rev. D. MacGillivray...	回教考略	2,000	60,000
Life of Luther, by Dr. Y. J. Allen ...	路德改教	2,000	400,000
The Rev. Imad-Ud-Din, D.D. by Dr. Y. J. Allen	依美德定	2,000	36,000
Taxation, by Rev. F. L. H. Pott, D.D.	稅歛要例	2,000	36,000
Consul Gardner's Political Economy .	富國眞理	2,000	360,000
Physical Education, by Paul King, Esq.	幼學操身	2,000	120,000
Communion with God, by Dr. Muirhead	人心交與上帝	2,000	32,000
China's Needs and Hopes, by Bishop Graves	新華議	5,000	40,000
The Story of Our Lord	救主聖跡圖	594	5,940
The Story of Joseph	約瑟聖跡圖	596	5,960
The Story of King David	大闢王聖跡圖	698	6,980
The Story of King Solomon	所羅門聖跡圖	138	1,380
The Story of Esther	以斯帖聖跡圖	594	5,940
The Story of Ruth	路德氏聖跡圖	608	6,080
	Total ..	89,228	14,507,280

18.—New Books in Press.

Tylor's Civilization of Man.
Pouchet's Universe.
The Reason Why.
Hunter's History of India.
Elements of Physics.
Ruskin's Broom Merchant.
Trigonometry Plane and Spherical.
Mrs. Gatty's Parables.
Jenks' History of Politics.
Picciola.
Sun, Moon and Stars.
Elements of Civil Government (American).
Noble Lives.
Life of D. L. Moody.
Brief Lives of American Presidents.
Barnes Ancient Civilization.
Woman in all Lands.

19.—Piracy.

Our books are pirated and reprinted even in Shanghai. From one point of view this is very satisfactory, showing that our books meet the needs of China. But those who reprint our publications do it for their own profit and the profit which should have been ours, with which to provide still more books, they keep for their own enjoyment. Thus they in reality prevent their own people from getting the good they should by following our methods.

20.—Free Distribution at the Examinations.

In the spring there was a distribution of five thousand specially-prepared Pamphlets for the examination held at Kai-fêng-fu in Honan among the candidates for the **Hanlin**

degree, *i.e.* the literary doctor degree, the highest literary men in the empire. In the autumn there was a distribution of **80,000** specially-prepared Pamphlets among the candidates for the **Chinese Chü Jen (M.A.) degree** in the various provincial capitals. One of these Pamphlets, an edition of 10,000 copies, was prepared by the Venerable Archdeacon Moule of the Church Missionary Society and were sent for distribution to:—

Kaifêngfu.	Chinanfu.
Singanfu.	Nanking.
Chengtu.	Wuchang.
Canton.	Nanchang.
Foochow.	

Some few thousands were also distributed in prefectural cities where the B.A. degree is conferred. In this way we periodically reach the **great majority of all intellectual leaders of China.**

21.—Value of Sales and Free Grants for the Year.

Diffusion SocietyBooks	$15,017.29		
Periodicals	7,900.00		
Free Grants for Examination Centres and Public Libraries	**$2,946.34**		
Total value of Diffusion Society Publications		$25,863.63	
Educational Association Books ...	$1,891.07		
Presbyterian Mission „ ...	3,158.43		
Foreign „ ...	3,271.37		
Stationery, etc.	6,081.93	14.402.80	
Encyclopædia Britannica sold on Commission		14,133.20	
Grand Total			**$54,399.63**

Note.—This is the value of all output. The Depôt account at the end gives account of cash received.

The grand total value of sales in 1902 was ...$62,685.86
The total value of free grants in 1902 was ... 2,398.87

22.—New Agency for Western China.

To meet new openings in the West we have this year engaged the services of Mr. Davey, who is an experienced printer and who knows Chinese, to have our books reprinted and circulated in the West of China in the provinces of Szechuen, Yunnan, Kweichow and others. He has now gone West to begin operations.

We greatly rejoice over the increasing interest taken in our work by our friends at home, who form new Auxiliaries. But our new agency in the West involves a large, fresh outlay which, **unless our income is enlarged correspondingly,** will compel us to draw on our building fund and this will greatly hamper our efficiency if we have no suitable buildings for our work.

23.—The Payment of Indemnity.

The indemnity exacted by Foreigners for the Boxer outbreak from the Chinese government is being raised in two ways: one by an increase of the tariff on all imported goods, the other by levying additional taxation of various kinds on the people in the provinces. The levy of the latter is made the excuse for extorting more than is really needed, and the necessity of the levy is made to appear as a foreign oppression, thereby stimulating anti-foreign feeling amongst the people.

As the indemnity of 450 million taels (£60,000,000), has not only been provided for and partly paid, but is made the excuse for additional levies, one may infer that the Chinese people can be made to bear a heavier burden of taxation than at present, and no doubt sooner or later their capacity to do so will be used for some purpose or other. Whether when levied it will be used to produce foreign trouble, or the levying of it will cause internal disorder, it is impossible to say, but the general opinion is that the indemnity taxation and its outgrowths do not make for the

hoped-for peace and quietness which all friends of China so earnestly wish her, and for that educational and material progress which this Society is so anxious to further.

From the above it will be noticed that there are two distinct currents running through the troubled sea of China's political existence—one deep underlying movement in the direction of reform and another cross current, alternating with every ebb and flow, which tends to aggravate the restless symptoms so plainly indicated on the surface.

24.—China's Pressing Need.

We thank the Missionary Societies for responding so well to former appeals and for sending such a large staff as we have of missionaries 2,700 men and women all told, including hundreds of qualified medical men and women. In the opinion of many of the best missionaries in China, what we most need **at present** is not an **indiscriminate increase,** but,

1. **A new class of evangelists,** who in addition to ordinary theological qualifications, shall all be well trained in comparative religion, as we have all religions here. As in all professions the higher the qualifications the higher the efficiency.

2. **Qualified Christian educators.** We must not dream of filling the land with mission schools, for it is both impossible and inadvisable, but as China is now rapidly remodelling her system of education, the Missionary Societies should, without delay, **furnish models,** especially in the higher branches of education—say one model Christian University or College in every province—so as to provide men capable of taking a leading position in every department of the Kingdom of God. Their training must surpass that of any leaders for the kingdoms of this world—otherwise, how can they dream of setting up a kingdom which claims to surpass all others?

3. **Expert literary missionaries** to translate the standard Christian works of Christendom into Chinese, and to become **trained editors** to guide public opinion. At home

Christian ministers speak of the power of the Press as being second only to that of the Pulpit, yet among all the missionaries, there are less than a dozen men wholly set apart for this work!

These are thought to be by far the most pressing and vital needs of China to-day. It is to be hoped that **each of the great missions** will immediately begin to meet these needs by setting apart an adequate staff of literary missionaries to work in harmony with the S. D. K. and Tract Societies, whether chiefly in one centre or in their own respective centres. This will prevent overlapping, secure the highest economy and efficiency and greatly facilitate the work of every other department of mission activity.

Without this how can we hope to cope successfully with so many thousands leading the Chinese on non-Christian and unsafe lines? What step will the earnest friends of missions take to at once remedy the great peril of **losing all by neglecting what is vital?** This question may also be put to the Directors of the great Syndicates which operate in China, for unless help is given to enlighten China, all their work also will be in danger as in 1900.

We have testimonials of the value of our work from Manchuria in the North-east to Yunnan in the South-west but we publish no extracts this year. The long list of missionaries added to our subscribers shows far better how confidence in the value of our work is extending amongst missionaries of all denominations. The R. T. S. of London has shown its sympathy with us by making a grant of electros valued at £51.15.0.

25.—Departure of Mr. McGillivray on furlough.

Mr. McGillivray needs no better commendation from us than the long list of most valuable books translated by him since his connection with us. Many would be proud to have that number done in a life-time; but he has only been with us since 1899 and we look forward to his speedy return to continue his splendid

work. We say he goes home on furlough, but he really goes home to work. Besides showing the increasing need of Christian literature for the Christians and non-Christians he has been asked to do a great work, viz. the raising of funds for the Martyrs' Memorial for China to be erected in Shanghai. This is to consist of a large hall for joint meetings of Christian bodies, and offices for the Bible and Book Societies.

26.—The Coming of Mr. Cornaby to Shanghai.

For some years we have been hoping that Mr. Cornaby of the Wesleyan Mission, who has been editing our *Chinese Christian Review* which Bishop Ingle says is "by far the best religious paper published in Chinese," would come to Shanghai and assist Dr. Allen in the great task of guiding public opinion on the great problems of the day by adding another paper—a Weekly. National Institutions are established for the good of the people. The Kingdom of God must have all the best of these national ones, and something better so as to meet all the needs of man as he is placed to-day in this world and be worthy of the sacred name. We are very glad to announce that the Wesleyan Mission has consented to his coming to Shanghai from the beginning of January 1904.

27.—Extra Work of the Editorial Staff.

Besides the large amount of translation done, the varied duties of the staff may be gathered from the following which are some of their extra work:

Dr. Allen edits a Methodist Monthly Magazine.

Mr. McGillivray is one of the regular preachers in the Chinese Mandarin Church in Shanghai and Editor of a department in the "Chinese Recorder."

Mr. Walshe is Hon. Secretary and Treasurer of the Foreign Public School in Shanghai.

Mr. Cornaby is superintendent of a mission district in Hupeh.

Dr. Richard is Chairman of the Chinese Public School in Shanghai, and the Superintendent of the Shansi University.

28.—In Memoriam.

This year we have lost one of our very active workers. Ever since 1891, Mrs. Richard was unwearied in her services to the Society. Her translations into Chinese were not a few, her correspondence and constant advocacy both at home and in China were of great service to our cause, but last summer she was called to her reward on high.

29.—Subscriptions.

R. E. Lewis		Tls. 10.00
Hung Ping Yung		100.00
C. S. Addis		25.00
H. E. Hobson..		25.00
Sir Charles Dudgeon		25.00
H. M. Bevis		25.00
J. O. P. Bland		15.00
A. Wright		25.00
A. S. P. White Cooper		10.00
W. V. Drummond..		50.00
F. C. Heffer		25.00
China and Japan Trading Company ...		25.00
E. A. Probst...		25.00
F. E. Taylor		25.00
W. A. P. Martin, D.D., LL.D.		50.00
R. E. Bredon, C. M. G.		30.00
C. C. Clarke...		20.00
Rev. W. Miskelly..		10.00
W. J. Lay		10.00
Mrs. F. W. Rose...	£1	8.81
Mrs. C. F. Skinner in Memoriam ...	£10	88.07
Jos. Welch	£5	47.05
Jas. L. Scott...		25.00
Rev. Geo. Douglas.		10.00
Mrs. Tom Jones	10/-	3.85
Miss Emily Kemp	£10	77.11
		Tls. 789.89=$1,053.00

Rev. S. E. Meech ... ...$	10.00
E. Cousins	25.00
Rev. J. Vyff	10.00
Miss Duryee	10.00
Rev. C. S. Medhurst	10.00
,, C. G. Söderboum	10.00
Miss Koekenbeck	10.00
Rev. H. O. Cady	10.00
,, J. Steele	10.00
,, A. S. Strong	10.00
Miss M. C. Robinson	10.00
Rev. E. W. Burt	10.00
,, Jos. Edkins, D.D.	10.00
S. P. Barchet	5.00
F. S. A. Bourne	13.50
F. Hagberg	10.00
Rev. C. E. Darwent...	10.00
E. Wainzken	10.00
G. McIntosh	10.00
Rev. G. F. Fitch	5.00
,, J. K. Hill...	15.00
,, A. H. Smith, D.D....	10.00
C. O. Liddell	10.00
J. F. Seaman	10.00
Dr. Knappe	13.45
J. Alex Harvie	5.00
D. McNeill...	10.00
Stanley P. Smith M.A.	20.00
F. E. Hodges	5.00
Samuel Cochrane, M.D.	10.00
Rev. L. Byrde	10.00
,, W. P. Martin	10.00
,, W. S. Moule	10.00
,, L. H. Roots.	10.00
Rt. Rev. Bishop Ingle	10.00
Rev. R. A. Jaffray	10.00
,, W. J. Huntington	10.00
Miss Gertude How	32.76
Rev. J. A. B. Cook	10.03
,, Ven. Archdeacon A. E. Moule	10.00
,, W. Kelly	10.00
,, E. B. Vardon	10.00
,, J. Hedley...	10.00
,, C. A. Colman	10.00
,, F. Kampmann...	10.00
,, J. Stobie	10.00
,, J. W. Ingles	10.00
,, W. J. Herbert	10.00
,, F. A. Fitch	10.00
,, W. E. Hay	10.00
,, J. Moodie	15.00

Rev. Jas Simester		$10.00	
,, V. L. Nordland		10.00	
,, W. A. Grönlund		10.00	
,, S. J. Nightingale		10.00	
,, P. J. Laird		20.00	
,, "In Memoriam"		66.85	
,, H. S. Phillips		9.52	
,, E. C. Lobenstine		25.00	
,, W. S. Horne		10.00	
,, W. E. Hoy		50.00	
,, W. A. Reimert		50.00	
,, J. E. Cardwell		10.00	
		$836.11	
Rev. J. Cumming Brown ... ... (See Par. 30.)	£64.10.2	703.50	$1,539.61
Taels Subscriptions carried forward		... ...	$1,053.00
		Total	$2,592.61

31.—The Society for the Diffusion of Christia

Dr. IN ACCOUNT CURRENT WITH THE

		$	$
To Rent and Taxes		894.44	...
„ Manager's Salary	2,400.00		
„ do. Commission 2 months... ...	57.88		
		2,457.88	...
„ Wages of Staff		1,691.50	...
„ Commissions (Mission Press)		109.74	...
„ Royalties		888.48	...
„ Travelling		170.22	...
„ Periodicals bought		415.26	...
„ Stationery do.		1,367.84	...
„ Freight, Duty and Coolies...		536.21	...
„ Water, Light and Fuel		80.47	...
„ Sundries		61.86	...
„ Postage		297.59	...
„ Furniture and Fixtures		146.16	...
„ Electros		324.55	...
„ Stereos		50.00	...
„ Binding		60.69	...
„ Telegrams and Telephone...		102.09	...
„ Insurance		665.00	...
„ Books bought (Native)	10,461.86		
„ do. (Foreign)	1,688.97		
		12,150.83	...
„ Printing Books		11,009.44	
			33,480.25
„ do. and Publishing Review of the Times		3,580.58	...
„ do. do. Chinese Christian Review ...		605.87	4,186.45
„ do. Religious Books		...	3,813.84
Balance at Bank		...	1,337.25
do. at Depôt		...	21.17
	$...	...	42,838.96

SHANGHAI, Septe

Examined and found correct,

A. M. REITH,

Auditor.

31.—The Society for the Diffusion of Christian and General Knowledge Among the Chinese.

Dr. IN ACCOUNT CURRENT WITH THE BUSINESS MANAGER AT THE DEPÔT. *Cr.*

		$	$
To Rent and Taxes		894.44	...
„ Manager's Salary	2,400.00		
„ do. Commission 2 months... ...	57.88		
		2,457.88	...
„ Wages of Staff		1,691.50	...
„ Commissions (Mission Press)		109.74	...
„ Royalties		888.48	...
„ Travelling		170.22	...
„ Periodicals bought		415.26	...
„ Stationery do.		1,367.84	...
„ Freight, Duty and Coolies...		536.21	...
„ Water, Light and Fuel		80.47	...
„ Sundries		61.86	...
„ Postage		297.59	...
„ Furniture and Fixtures		146.16	...
„ Electros		324.55	...
„ Stereos		50.00	...
„ Binding		60.69	...
„ Telegrams and Telephone...		102.09	...
„ Insurance		665.00	...
„ Books bought (Native)	10,461.86		
„ do. (Foreign)	1,688.97		
		12,150.83	...
„ Printing Books		11,009.44	
			33,480.25
„ do. and Publishing Review of the Times		3,580.58	...
„ do. do. Chinese Christian Review ...		605.87	4,186.45
„ do. Religious Books		...	3,813.84
Balance at Bank		...	1,337.25
do. at Depôt		...	21.17
	$...	...	42,838.96

	$	$
By Balance at Bank	...	5,194.46
„ do. at Depôt	...	240.81
„ CASH Sales	3,315.84	
„ CREDIT Sales	29,343.65	
„ Commissions	164.25	
		33,023.74
„ Review of Times Sales	3,886.93	
„ Chinese Christian Review Sales	304.24	
		4,191.17
„ Bank Interest	...	188.78
$...	...	42,838.96

SHANGHAI, September 30th, 1903.

Examined and found correct,

A. M. REITH,

Auditor.

W. M. CAMERON,

Manager.

30.—The Society for the Diffusion of Christian and General Knowledge Among the Chinese.

Dr. IN ACCOUNT CURRENT WITH THE HONORARY TREASURER. *Cr.*

		$	$
I.—GENERAL WORK:—			
Office Staff, Messengers, etc. (including Mr. Davey's salary whilst temporarily residing in Shanghai) ...		9,999.25	
Printing Report, Advertisement and Newspapers ...		697.94	
Freight, Duty, Postage, Telegrams and Sundries ...		328.15	
Rent, Rates, Taxes, Insurance and Stationery ...		1,302.07	
New Books		662.90	
Furniture and Typewriter		436.55	
			13,426.86
Review of the Times—			
Translator and Writer		...	600.00
II.—LADIES' BRANCH:—			
Translator and Writer *Chinese Christian Review* ...		257.84	
do. do. Religious Books		810.00	
			1,067.84*
III.—RESERVE FUNDS for Building or other contingencies—Cost of Land			
Invest Co. Debentures	Tls. 6,253.73	8,338.31	
Hankow Municipal Debentures ...	5,000.00	7,013.12	
			15,351.43
Balance on hand:—			
Hongkong & Shanghai Bank Deposit...	Tls. 8,000.00	10,666.67	...
Balance H. & S. Bank Tls. 5,174.15		6,898.87	...
do. do. do. Dollar Account		1,165.09	...
do. Translation Account		32.26	...
Refund H. & S. Bank Tls. 20.00		26.67	...
Loss in Exchange		0.12	18,789.68
Dependencies:—			
Due to Printers $5,000.			
	$ ...	...	49,235.81

			$	$
By Balance 1902 H. & S. Bank		Tls. 7,418.33	9,891.35	
„ do. „ do. Dollar Account...		...	13,047.04	
„ do. „ Translation Department...		...	191.56	
„ do. „ do. Petty Cash		...	1.65	
„ Hankow Municipal Debentures ...		5,000.00	7,013.12	
				30,144.72
„ Writers for the work in advance.. ...		...	...	257.84
„ Subscriptions as per List		789.89	1,053.00	
„ do. as per Dollars		...	836.11	
„ Rev. J. Cumming Brown ...	£64.10/2	...	703.50	
				2,592.61
„ Christian Literature Society, Glasgow				
„ For General Expenses	50	454.98		
„ „ do. Duchess of Grafton..	20	181.99		
„ „ Depots	20	181.99		
„ „ General Expenses	112	1.033.85		
„ „ Centres	60	553.84		
„ Ladies' Branch	112	1.033.85		
„ do. for Centres	16.12/5	153.42		
„ do. General Purposes ...	50	421.05		
„ do. Depôts	20	168.42		
		Tls. 4,183.39	...	5,577.85
„ London Branch	500	4,507.04		
„ do.	70.19 6	655.15		
„ Foreign Christian Missionary Society	25.12/3	228.72		
„ Baptist Missionary Society ...	100	888.98		
„ London Missionary Society ...	100	851.45	...	9,508.32
Total	£1,321.14/4			
„ Interest on Debentures...		720.00	...	960.00
„ do. Current Account		... ...	...	186.96
„ do. Translation Department Account		... ...	...	7.51
		$ ...	...	49,235.81

Examined and found correct,

A. M. REITH,
Auditor.

* For other Religious Books costing $3,813.84 see Depôt a/c Par. 31.

BUSINESS MANAGER AT THE DEPÔT. *Cr.*

	$	$
By Balance at Bank	...	5,194.46
„ do. at Depôt	...	240.81
„ CASH Sales	3,315.84	
„ CREDIT Sales	29,343.65	
„ Commissions	164.25	
		33,023.74
„ Review of Times Sales	3,886.93	
„ Chinese Christian Review Sales	304.24	
		4,191.17
„ Bank Interest	...	188.78
$...	...	42,838.96

mber 30th, 1903.

W. M. CAMERON,
Manager.

ANNUAL MEETING

OF

THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

THE Sixteenth Annual General Meeting of the Shanghai members of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held on Tuesday evening December 8th, in the Municipal Board room. The Vice-President (Mr. C. S. Addis of the Hongkong and Shanghai Bank) occupied the chair, and there was a good attendance.

The Chairman, after having called on the Rev. G. F. Fitch of the American Presbyterian Mission to open the meeting with prayer, then said—I think we may congratulate ourselves that, in spite of a somewhat chequered year, the activity of this Society shows no sign of abatement. Never before has the output been so large. We published no less than 26 million pages this year as against 14 million in 1902, which up till then had been our record year of production. We sbould like, of course, to come before you year after year with an all-round advance to report, but perhaps it is too much to expect that we should always be beating our own records in every department. Still it is disappointing to have to admit a decrease in the important item of sales. Our sales for the year amount to $37,200 as against $43,500 in 1902. The falling-off is, I am afraid, to be accounted for by the changed attitude of the Government towards the Reformers. But however much we may regret this, I see no reason for taking a pessimistic view of the situation. A comparison based upon longer periods than one year affords good ground for believing that the set-back is only temporary, and that our further progress is assured. Even now our sales are double those of the record year of 1898, when the famous Edicts of Kuang Hsü were issued.

Certainly nothing has occurred during the past year to deter us for one moment from putting forth renewed efforts to supply the religious, the moral, and the intellectual needs of this vast Empire. We are fortunate in the possession of an editorial staff which for learning and piety, for experience and tempered zeal, would do honour to any society in the world. I am glad to have this opportunity of paying a tribute to their untiring energy and whole-hearted devotion to the work of this society. These gentlemen will not fail us. Let us see that we do not fail them. There is a danger of forgetting those who, in the seclusion of the study, are labouring for the enlightenment of China, and at the same time doing your work and mine. It is really a work of public advantage and it will be to their detriment and ours if we suffer them to lose touch with the community. I am sure that, if people only realised how much encouragement is given by public sympathy to what must necessarily be a somewhat solitary band of workers, our roll of membership would be a good deal larger than it is. As these remarks may reach an audience beyond these walls, may I venture to express the hope that the public will view the matter in the same light and back us up with their donations. An annual subscription of $10 is all that is required to constitute a member of the Society.

If you consider the nature and scope of the subjects set for the Provincial Examinations last Autumn—you will find some of the questions on page 3 of the Report—you will scarcely be surprised to hear that there has been a demand among the Chinese for the new edition of the Encyclopædia Britannica. At our depôt in the Honan Road we sold 35 complete sets, and, if the edition had been in Chinese, there is little doubt that hundreds of copies could have been sold. The Society was indeed approached by the proprietors of "The Times" to undertake a translation, but the Directors had reluctantly to come to the conclusion that, for the present, our resources were unequal to the task. But the whole incident is an interesting illustration of the insatiable demand for knowledge of all kinds which is springing up in China. We have to meet this demand as it arises, and as best we can, and one result is, perhaps, that a slightly greater emphasis is now laid upon the second part of the title of this Society, which, as you know, was founded for the diffusion of General as well as Christian knowledge. We do not shrink from any criticism which may be directed at this tendency to an increase in the publication of books of general information rather than in those

of a distinctively religious character. For fine-drawn distinctions between what may be considered sacred and what may be considered secular we, as a Society, care very little. "All service ranks the same with God," and so long as the knowledge we seek to impart be sound and true who shall say that it is not essentially Christian?

During the year the Society has suffered an irreparable loss in the death of Mrs. Richard. It is not easy for one who knew her long and intimately to say just what may be said of her in a public place and in the presence of him whose stay and comfort she was through years of good report and ill. This much at least may truly be said, she lived for China. Her faith was unassailable; her courage unflinching to the end. All her fine powers of heart and head were spent in service. Her works do follow her.

The Directors have in contemplation the publication of a Chinese weekly magazine which will probably see the light early in the coming year. It will be under the able editorship of the Rev. W. A. Cornaby, who will enter upon his duties as a regular member of the staff on the 1st of January next. As a competent Chinese scholar and the possessor of a finished literary style, he may be expected to lend weight to our counsels and add to the authority of this Society among the Chinese. The Directors hail his accession to the staff with unalloyed satisfaction. The warm thanks of this Society are due to the English Wesleyan Mission who have generously and, as we think. wisely set Mr. Cornaby free to devote himself to the literary work for which he is peculiarly fitted.

And, now, one word as to the indirect effects of our work. We have sometimes been blamed as a Society for stirring up reform in China. Whatever validity that criticism may have had at one time, it has none now. The spirit of reform is in the air: it is everywhere. You can neither stir nor stay it now. The most you can hope for is to direct it. A new and critical situation has arisen which, with a full sense of responsibility and in deep conviction of the importance of the facts alleged, the Society desires to press upon public attention. I pointed out in my remarks last year that the work was fast overtaking our resources and that, unless additional help were forthcoming, our place would be usurped by other and alien teachers. That warning has been amply justified by the events of the past year. We are now face to face with

what is nothing less than a Japanese invasion of China. It is not indeed an invasion of the sword, but of the pen; and who shall say which is the more grave. China is as little fitted intellectually as physically to resist an attack from outside; and a conquest in the domain of mind may be fraught with national consequences more serious and far-reaching than any material victory. The campaign has begun. In the schools and colleges of China, in the army and police, yes, even in the very temples, the emissaries of Japan are at work. All is fair in love and war, they say, and of methods such as these we have no right to complain. But it does not stop there. There are other and more insidious influences at work than those of the Japanese. They are "poisoning the wells." By means of a pseudo-scientific Press the idea is being sedulously propagated that Christianity is dead, routed by Bismarck politically and by Darwin scientifically. It is upon monstrous hypotheses like these that the battle is to be waged for the establishment of an alliance of the Mongolian against the Caucasian race. The Yellow Peril is not dead; it has merely assumed another shape.

And now, What are you going to do about it? The forces arrayed against you are intelligent and insidious. Time is pressing. It will, I believe, tax the combined wisdom of Christendom to maintain the foothold it has gained and to prevent the clock of Christian progress in China being set back for a generation to come. What is to be done? The answer this Society makes is this, you must fight the enemy with his own weapons; you must face attack with counter-attack. It is a mighty thing when you come to consider it in the mass, this great missionary army in China. And yet even its well-wishers may sometimes doubt if its powers are being used to the best advantage; if there is not too much overlapping; too great an adherence to antiquated methods; not enough adaptation to conditions never contemplated when missions were first established. A new power has arisen in China,—the power of the Press. Are the missionary societies prepared to work it for all it is worth? Well, then, this Society offers them the means ready at hand. Five of the great missionary societies have now definitely set aside one missionary each for the work of translation. How many, during the coming year, are prepared to follow their example?

Mr. F. Anderson, ex-Chairman of the Municipal Council, who seconded the passing of the report and accounts for 1903, said that the report was an astonishing revelation of hard work done in the good

cause to which this Society had set its hand, the cause of fighting and struggling against ignorance and prejudice, of endeavouring to right the wrong by persuasion and enlightenment; and the self-sacrificing men who were doing this honest hard work were to be heartly congratulated upon their perseverance in the face of much discouragement and indifference. One often heard it said that China was hopeless; she had been compared to an enormous jelly-fish upon which you could make an impression by stamping upon it, but as soon as you lifted your foot, it immediately filled up, and there was hardly any trace left. But the report contained indications that this simile may not hold good in the future—there were signs that the hard knocks which China had received in the last ten years were gradually waking her up. Ten years was a short time in a nation's history, but let them consider for a moment what had happened to China in the last decade; 10 years ago China claimed a protectorate over Corea—one had only to think of China protecting any foreign territory against aggression to realise what a change had come about in this short period of time; then she had a reputation for latent power and resources which enabled her to have almost a free hand in dealing with the problems with which she was confronted; now she was weakly relying upon the conflicting interests of Foreign Powers to protect one of her richest provinces from foreign aggression; then, she had practically no foreign debt, now she had liabilities amounting to £120,000,000, all incurred by the blunders of her Government. The reputation of the statesmen who had controlled her destiny during this eventful period would certainly be an unenviable one when the history of our time came to be written. The Japanese war had much less influence than was expected, as China was not made to feel the real effect of an unsuccessful war; she adopted a policy, which had borne bitter fruit, of relying upon foreign intervention to save her territory from alienation, and the financiers of Europe competed to lend her £50,000,000, which enabled her to pay off the Japanese indemnity without an effort, and have something over; to-day there would be no competition to lend her a tenth of this sum on far more onerous terms: it was only now when she had to pay the interest of this money, and in addition the accumulated charges incurred by Boxer madness, that China was beginning to realise where her blundering was leading her. One effect of her trouble has been to bring it home to her most intelligent men that the old methods, the old system of Government, must be changed if disintegration of the whole Empire was to be warded off, and the work of this Society might have an

immense influence in guiding that movement into judicious channels. It was a herculean task to inaugurate a new regime, but if reform came from above, if the question put to the Kiangsu students, how best to get faithful men for the Government of the country, was seriously dealt with, if her Government could only be made to realise that moderate, reasonable, and practicable reforms would not only strengthen the country against foreign aggression, but that such reforms would immensely increase the power and wealth, both of the dynasty and the Government, that they would turn the feeling of want of confidence and of discontent, which now prevailed so widely amongst the masses of the people, into loyal and patriotic support; then the doom which otherwise appeared to be inevitable might be averted from China. The changes need not be revolutionary; if China only transplanted into the administration of the Government, civil and military, the same methods which prevailed in the management of her great mercantile and banking establishments and guilds, much of the weakness which now paralysed her Government would disappear; a few, even one strong man, in power who made it dangerous to oppose reasonable reforms, would soon have plenty of support, both internal and external if necessary; within the next decade China might become a Power which would command the respect both of her own people and of other nations. She might become a powerful nation for defensive purposes without changing the peaceful character of her people. If this Society could bring influence to bear on the powers that be, by argument addressed to their interests; by persuasion, by enlightenment, to undertake financial reform, fiscal and administrative reform, legal and military reform, in a practical and commonsense manner; if it could impress upon the official classes that changes in all these departments were essential to their own safety; if it could impress upon them that the encouragement of trade and industry would increase rather than diminish their power; if it could encourage them to open up the country and welcome the introduction of foreign capital for the development of the national resources, it would prove to be a true friend to the Chinese and might save the Great Powers from embarking upon the perilous experiment of partition, the ultimate consequences of which no man could foresee.

The Society had done good work in this direction in the past, and richly deserved all the encouragement that could be given it, to persevere in the prosecution of that work in the future.

The resolution, which was supported in a rousing speech by the Rev. Y. J. Allen, who pointed to the wonderfully improved facilities for extending the work of education among the Chinese now existing, was put to the meeting and carried nem. con.

The Rev. Nelson Bitton proposed the following resolution

"That the following gentlemen be appointed office-bearers of the Society for the ensuing year, viz—President: Sir Robert Hart, Bart., G.C.M.G. Vice Presidents: C. S. Addis, Esq., Rev. A G. Jones, Rev. W. Ashmore, D.D., J. J. Keswick, Esq., Right Reverend Bishop Graves, D.D., Archibald Little, Esq., George Jamieson, Esq. C.M.G., Bishop David H. Moore, D.D., Rev. Griffith John, D.D., Right Reverend G. E. Moule, D.D. Honorary Treasurer: J. D. Longmire, Esq. Honorary Secretary: Rev. Timothy Richard, D.D., Litt D. Ordinary Directors: Rev. Y. J. Allen, D.D., LL.D., H. E. Hobson, Esq., Rev. W. P. Bentley, M. A., Rev. Paul Kranz. Rev. Ernest Box., Rev. D. Macgillivray, B.D., R.E. Bredon, Esq., M.A., W.H. Poate, Esq., Rev. W.A. Cornaby, Rev. F.L. Hawks Pott, D.D., Rev. J. Edkins, D.D., Rev. W. G. Walshe, B.A.

He said that a glance at the names proposed as officers of this Society for the year showed that the basis of the Society was as catholic as ever. The gentlemen who had allowed their names to be proposed for re-election were not only to be thanked for their services to the Society, but also congratulated on the privilege of assisting in the great work which it was doing, a work which grew greater and more important from year to year.

The work that would devolve upon the new officers of this Society was likely to be arduous. He understood that various large educational establishments in China, such as the New Imperial University of Peking, the new Shensi College, the College of the Viceroy Chang Chih-tung, and the School of Shêng Kung-pao in Shanghai had, from the necessities of the case, been obliged to establish Translation departments. Not that they desired to do so, but that they found in Chinese no sufficient educational text books to fit their curricula. This was a matter which demanded immediate attention and to which these gentlemen would have to give consideration. In speaking of the danger which menaced the prospect of true civilisation in China from the propaganda of the Japanese, we should none of us forget that high credit was due to

the Japanese for the progress that they themselves had made as a nation and for a great deal of what they were doing for China. Our claim was simply that in attempting to guide China the Japanese were attempting a task altogether too great for themselves and they were not in a position to say to this great nation "this is the way, walk ye in it." The Diffusion Society did not stand before the Chinese simply as a representative of foreign nations. It did not claim to represent a foreign civilisation. What it claimed was that it presented the highest form of civilisation which the long ages of the world's known history had produced, a civilization which in experience had proved itself productive of the highest good both for men and nations.

The resolution was seconded by Mr. Chên Oi-ting, Director of the Shanghai and Woosung Railway, who said:—

With much pleasure I second the motion.—In doing so, let me Mr. Chairman, Ladies and Gentlemen, allude to the good work that has been done and is being done, by the Society, and to the great success it has achieved. For this success the Society has to depend on its officers and staff. Most of us perhaps do not know the great difficulty of turning English books into Chinese in an acceptable style, the difference between the two languages being so great, that any one who attempts at elegance of style would in all probability lose the originality of the text; and whether it be from English into Chinese or Chinese into English, the difficulty is all the same. Now we have the works of the Society before us, I must say all its translated books have been extremely well done. And this satisfactory result must be traced to the efforts of the gentlemen at the head of the Society, with the help of its officers and staff who work harmoniously and zealously and thus we have the success noted above as the result.

As to the useful nature of the work done by the Society it is not necessary to say much to convince any one that the tree of knowledge is bearing fruit, and good fruit, too. We all know the impotence of the present Government of China, and people will ask why it is so and how it was brought about. The answer is simple enough. It is from sheer ignorance of matters, material matters, that are useful to every day life and necessary for the carrying on of a good government. For thousands of years China had been shut up in her exclusiveness, and so long as this exclusiveness could be maintained, it was all right; but when foreign

intercourse came in, her persistent efforts in exclusiveness would not avail her at all. Yet she made no attempts to adopt a new method to meet the exigencies imposed by this foreign intercourse. Hence we find a mass of ignorance in the governing as well as in the governed. I do not mean ignorance in the ordinary sense of the word, for we find we have a literature and a civilization of our own, but they are a kind not suited to the present wants. The Chinese Government is beginning to open its eyes now and realize the defects of the system that has been handed down from time immemorial. It has therefore made attempts to remodel the system of classical examinations, the creation of foreign schools and the introduction of translation departments. All these innovations, if honestly and intelligently carried out, would certainly be in the right direction of enlightening its people. But for some reason or other these useful improvements are seemingly held back, from the fact that the efforts in these directions are carried out in most cases with lukewarm heartedness and neglect in others. To introduce new ideas on foreign lines, it is very necessary to have schools where foreign languages are taught, but these are only provisions for the young generations. To obtain enlightenment by this process is, therefore, tedious, and would take a very long time before we can see accomplished results. And at best this is only for a small proportion of the vast population of China. For those who are not young enough to go to schools, or who have already acquired academic distinctions, from whom the governing class is drawn, what is to be done for them? Their reform can only be brought about through translations of books. In some Government departments there have been here and there attempts made in having useful foreign books translated into Chinese; but it is not carried on with sufficient energy and speed. This class, taken with those who have not attained scholastic distinctions, form by far the larger proportion of the population than the younger generation intended for school education. Seeing the need for supplying knowledge to this mass in general, the Society for the Diffusion of Knowledge has come to the front and is doing an immense amount of good in bringing a knowledge of foreign matters within our reach. We all know the progress made by Japan and her rise from a position not very dissimilar, until recently, to that of China. She owes her transformation chiefly to the knowledge of Western matters imparted to the majority of her people by translated foreign books; for many of her high governing class do not know any foreign language, but have derived their knowledge of the world and its

affairs—political, industrial, as well as commercial—by travelling, and principally from books translated into Japanese. The same should be done for the mass of Chinese, who are too old to go to foreign schools, but who yearn to have a knowledge of foreign affairs. All right-thinking Chinese, whether in Government circles or not, who have the well-being of China at heart, should support all translation enterprises, especially the Society for the Diffusion of Knowledge, which has done so much for China without any lusty blowing of trumpets. The more support it receives, the larger amount of work could be done and the greater the scope of its usefulness.

The resolution was seconded by Mr. Shen Tun-ho, late of the central Bureau of Railways and Mines in Peking, who said,—

Mr. Chairman, Ladies and Gentlemen,—To start with I must mention that I am one of those who have not only read the books which this noble Society translates but have also used them to very great advantage and profit. And so I desire to express to-day not only the congratulations I ought to give to the members of the Society for the great works they have done but to endeavour to prove that these works have already influenced the development of China to a very great extent.

I suppose you all have heard that in the year 1899, I was cashiered and banished to Kalgan. As you are aware the place is far from the treaty ports and the people there are very ignorant of the world at large. I took a large number of books from the Diffusion Society with me and circulated them throughout the native colleges and schools there. After a few months the Boxer trouble began. Then all sorts of extraordinary rumours with regard to the power the Boxers possessed reached the ears of the natives there from day to day. Even people of the higher classes believed them to be true. But the only people who rightly appreciated the situation were the students who studied the books I had distributed. With their assistance and support I was enabled to preserve peace in the neighbourhood with the happy result that not a single foreign life was lost.

Again in the year 1900, when I proceeded to Shansi on a peace mission, I found that during Yu Hsien's tenure, when so many foreigners were massacred, the only clear-headed men were the students of the Ling Teh Tang who had sent a joint petition to the Governor to protest

against this murderous policy. Though the petition was not favourably received they deserve credit for their action, which was undertaken at great personal risk, and was the result of their study of the books of the Society which enabled them to see clearly the difference between right and wrong,

Again at Hsin Chiu in the same years ten missionaries were killed by the Boxers. And so great was the terror at the time that no one dare venture to bury the bodies, until the Director of the Confucian school undertook the painful duty. I discovered some time afterwards that this official was also a student at the Ling Teh Tang.

From the above instances, Ladies and Gentlemen, you will see that the wide-spread distribution of the books of this Society may be considered a crying necessity of the day. The more books this Society translates the more extensively will Chinese people read, and the more the Chinese people read these books the more friendly they will be to the foreigners. When such a state of things is brought about it will be a great benefit to the Empire and also to the world at large.

Moreover the questions set at the late Chinese examination have given a remarkable impulse to the diffusion of literature. The ordinary production of the books of the Society is insufficient to meet the requirements of book-hungry students. Consequently the native bookshops try to translate the books themselves, with the result that the meaning of the books is not fairly represented and the Chinese style is very inferior. Unless, therefore, the Diffusion Society takes steps to remedy this state of things and turn out useful books in sufficient quantity, there will be dangerous confusion amongst Chinese students, which will have the effect of delaying, if not of hindering the progress of China towards full enlightenment. Henceforth I earnestly hope that Dr. Richard and the other members of the S. D. K. will enlarge the usefuless of the Society by translating all useful western books into classical Chinese, not only books dealing with Christian liberty, but also the political sciences, commerce and other useful things, which will be a guide to the present examining bodies to enable them to carry out their educational scheme on western lines.

Lastly I venture to hope, Ladies and Gentlemen, that the needful assistance will be forthcoming so as to help Dr. Richard and the other members of the Society to carry on their services to China on a much

larger scale. Meanwhile I take the opportunity of wishing every success to the S. D. K. and of expressing my great appreciation of the enthusiasm of Dr. Richard and other members of the Society who are engaged in this great work.

Mr. George Jamieson, British ex-Consul General, proposed Resolution three, which read:—That the Society tenders its warmest thanks to friends and supporters in China and at home, for the sympathetic interest which has enabled the Society to take advantage of the wonderful openings which invite and encourage the extension of its operations; confidently anticipating that the support which has been so cheerfully rendered in the past, will not only continue in the future, but will so expand as to enable the Society to avail itself of the opportunities which increasingly present themselves from time to time."

He said that in proposing this resolution he noted the remarkable progress which the society had made since he first become connected with it. This was nowhere better shown than in comparing the annual sales of the Society's publications then and now. In those days, he spoke of some ten years ago, they thought they did well if they sold one or two thousand dollars' worth. This year they sold over $25,000 worth of new publications; this year they had printed over 11 million pages, and, what was still more gratifying they had reprinted new editions of their works to the extent of nearly 15 million pages, thus showing that the labours of bygone years had not been thrown away, but that matter of permanent value had been added to the storehouse of knowledge. Now was the opportunity for the Society to speak out. They were no advocates of rebellion and anarchy, which indeed was the worst possible calamity that could fall on this unhappy country, bad alike for the people, and for foreigners. They wished to show them a better way. The Manchus were probably neither better nor worse than the ordinary Chinese as rulers; at all events the dynasty held the Throne and there was no other possible substitute. Reform must recognise that fact and seek to build up from below not by violent change from above. The watchword should be educational enlightenment; accepting all existing political institutions they should seek to better them, not to abolish them till the country was ready for the change. Such was the task before the Society, and surely a worthy and noble one which should appeal for support to all right-thinking men and women. To carry on such a work required funds, and the time had come to appeal

to the purely mercantile firms, for the Society was contributing to the peaceful development of the country without which all progress in trade was impossible.

Mr. W. H. Poate seconded the resolution. The Rev. T. Richard, in supporting the resolution urged the co-operation of all the best forces at work among both Chinese and Europeans in forwarding the work of reform.

The proposition was carried with unanimity.

The meeting closed with a vote of thanks to the Chairman.

Note.—We have called attention to the new press in Chinese which is "poisoning the wells." This draws its material mainly from the anti-Christian in Japan and from the anti-Christian in Europe and America. If its views be instilled into the minds of large numbers of Chinese who do not yet understand Western civilization as the Japanese do, as they have had no time since the reform in education to study Christianity in all its bearings, who will not say it may be a source of great peril to the world? If this be so, then it is important that these views be corrected by better ones for the good of all.

We make no objection to Japanese "devoting themselves to the spread of modern ideas in the interests of the world's progress and of Western civilization." On the contrary, we count on the co-operation and valuable help of the best Japanese, and those who read our publications know that we have again and again held up the Japanese as examples for the Chinese to follow.